لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

Sulah 1348—January 1969

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ROR

EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world ; *and that he, the Promised Messiah, had come instead.*

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the Holy Quran (3) to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of setting disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inclucate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as Khalifatul Masih II. During his 52 years of Imamat Khalifatul Masih II organized a world-girdling chain of mosques and missons. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be adressed to the nearest Ahmadiyya Mission or direct to

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but does not give any assurance to publish all atrticles, nor does it accept any responsibility for views expressed by contributors.

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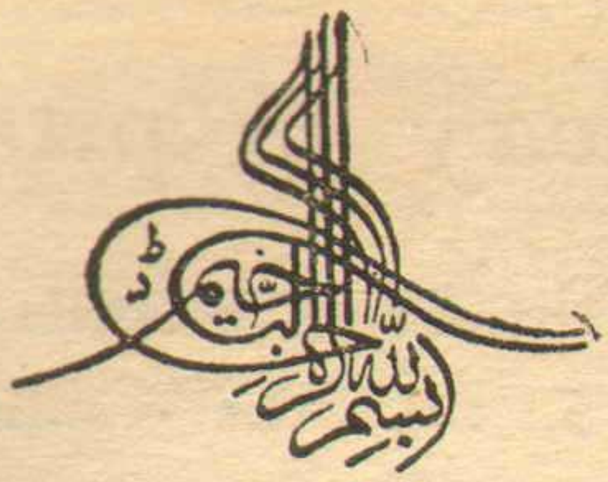

نحمدہٗ ونصلی علیٰ رسولہ الکریم

The Review of Religions

RABWAH, WEST PAKISTAN

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HAPPY NEW YEAR

WITH a deep longing for world peace and with profound sense of kindred sympathy and with a heart full of hope, we pray that the new year may be the beginning of an era of goodwill among mankind and the dawn of human gratitude to God for His manifold blessings.

It can be so, if men be prepared to hear the voice of heaven and heed the message of peace delivered by the Holy Prophet of Islam some 1400 years ago and repeated by the Promised Messiah in our own day.

The modern man is under the sentence of heaven today. He has been judged and condemned. He has still a chance though, a bare chance to renounce arrogance and make peace with God and with fellow-man.

The way to pure life

In his address to the Lajna Imaullah (women's Association) Karachi, on september 5, 1968, the Khalifatul Masih III, exhorted womenfolk to work for holy life which he said was the only objective of one's existence. "God has created man to live a pure life. When human capacities and human spiritual faculties reached the point of maturity, God appointed the Holy Prophet Muhammad (blessings and peace be him) to enable every man to attain to perfection within the orbit of his individual capacities and through total immersion in the Holy Prophet to win a new and holy life.

What is Holy life ?

The period of decline that Islam faced appears to us extending over a thousand years. After this term, in terms of the Prophecy of the Holy Prophet, the Promised Messiah made his advent as a glorious spiritual son of the Holy Prophet with the sole objective that man should take to clean life. It is open to each one of you, if she so wishes, to merit holy life. Holy life means a pure life illumined spiritually by Islamic teaching. *Tayyab* (pure) is applicable to everything that can be a source of happiness to a person. In Islamic terminology *Hayat-i-Tayyiba* (pure life) is a life of eternal enjoyment to human senses pacing in the Divinely appointed direction and in the rays of His light. The eternal enjoyment which is the portion of the favoured servants of God and that true and pure joy that man is granted through gift of a new life from God, after self-annihilation, is awarded to the soul, addressed in the Holy Quran in the words

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> "O soul at peace (*Nafsi Mutmainna*), come over to Thy Lord so that thou mayest enjoy true felicity and the happiness that man earns through the pleasure of Allah, the Supreme". (89 : 28—31)

You, sisters and little girls of the Ahmadiyya Movement, should never overlook the fact that you have been created for a great objective and been granted the opportunity, through faith in the Promised Messiah, to know and appreciate the true status of the Holy Prophet and partake in ever-increasing measure of his blessings and, through losing yourselves in him, earn unlimited mercies of Allah, the Excellent.

In the verse of Surah Nahl, God has invited our attention to a fundamental truth—whatever you will acquire outside the pleasure of God is perishable and doomed and all the pleasures and joys and blessings and gifts and comforts that you will receive from God, through His grace shall survive and abide ever and evemore. God has said that He has therefore laid it down that those who will be outstandingly steadfast and patient and firm in His path, He will grant them reward for all their good deeds comparable to the best of their performance. He has accordingly sent forth the call that whosover acts well as a believer, whether man or woman, satisfying all the requirements of faith, in virtuous activity, He will grant him or her pure life and it is this pure and clean life that can be the befitting reward for all the good deeds of a person, corresponding to the best of one's acts.

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Promise of Pure Life

God has in these verses clearly held out the Promise of a clean life. And this wholesome life is granted to man in this very life and stays with him and never parts with him. When we talk of pure life (Hayat-i-Tayyiba) in reference to paradise, it means a survival that is immune to death. One who enters His paradise through His grace in this very life and unless, he has incurred the displeasure of God through some lapse or sin, this heavenliness keeps him company, since the paradise of this world and the hereafter are very much alike and bear many similarities. When we talk of pure life in reference to the hereafter, it means a life that is real and true, a life secure against decay. Even a disbeliever meets his death. He departs

from this world and is given a new life. But his life in the hereafter is not deserving of being called pure and eternal life. That is a condition described in the Divine word لايموت فيها ولايحيى that they (the disbelievers) will be in extreme afflictions and therefore it cannot be said that they are dead and since they have been deprived of the eternal Divine pleasure and His compassion and the joy and happiness that proceed from it, it cannot be said that they are living, their condition is such that they are not dead and therefore not free from suffering. The Holy Quran has very aptly described the mood of the disbelivers when it says that they would wish that when they had met their death, it should have been an everlasting death so that they would not have to live again. But they cannot be called dead for theirs is a life of torment, a life of pain, a life afflicted with the anger of God, a life that is exposed to His visitations, a life that can scarcely be called life, even death being a better lot.

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What is True Honour

When it is said in reference to the life in the hereafter that it would carry an honour which is not subject to decline, the truth that underlies it, is that true honour is only that one acquires in the sight of God. The ways of the world are fickle. Today a man is held in high esteem or known to enjoy honour, tomorrow he becomes the target of public calumny. Many a great monarch who held not only their own people in their grip but grabbed sizeable areas of the earth and apparently ruled their dominions with great pomp, were grudged even a good word after they passed away. I remember when Hitler was at the peak of power I was a student in Oxford and had to visit Germany quite a few times. I saw how his people lionized and idolized and later when God siezed him in His grip, even his own nation had nothing but scorn for him.

Temporary Glories

In short, the evanescent and temporary glories of this

world might momentarily deceive an ignorant and unthinking eye but such honours are neither genuine nor abiding. But that better life which is granted after this mundane life to those who receive His grace, will carry on honour for them in the eyes of the Lord of excellencies, an honour totally immmune to decay. For, God is truthful in His promises and His mercy extends far beyond the reach of our imagination.

The *Hayat-i-Tayyiba* (pure life) in the hereafter would also mean a variety of gifts, and plenty and spiritual wealth but in relation to its milieu a sort of physical wealth that will leave no room for any want. It is therefore that the Holy Quran says that in paradise the righteous and believers will get whatever they would wish to have so that they will always harbour pure wishes. And whenever virtuous wishes would arise in their hearts God will place within their reach the means of satisfying them..

This then is the clean life which is the objective of your existence and it is to attain to this prize that you have joined the Ahmadiyya Movement. If you want the eternal life which is immune from decay, then do your best to attain to that state of existence and that way of living which is the grant of the Living Lord, which is illumined with Divine Light, which is attuned to the pleasure of God and which ever fears His displeasure.

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If with all your claims and speech-making and speech-listening, you have no such motivation stirring your hearts, then Ahmadiyyat, the true Islam, the Holy Prophet and his graces can never be of any avail to you. If you choose to have true eternal life, you will have to give up all that leads to perdition and forges your links with Satan. If you are aspiring for honour that knows no decline and which, beginning in this world, remains attached to you in the life in the hereafter, then you must fully appreciate that all honour belongs to Allah العزت لله جميعا God alone is Honourable and none is honourable besides Him.

And whoso wants true honour he shall therefore have to establish close attachment to God. If you can grasp this fact and bind yourself fast with God, turning away from everyone else, caring naught for anyone beside Him, then you will receive a true and everlasting honour. But if you feel that through glamourous garments, prodigal ways, and show-off and exhibitionist fashion, by brow-beating others and treading on their toes, you make a hit, you are sadly mistaken. All these ways are certainly favoured by Satan but are abhored by God. True honour is to be found through simple living, that one takes to under the commands of Islam This world is full of trials and tests. One who gets through this testing term. whatever of heavenly life is vouchsafed to him, he will find it illumined with the light of Allah. He receives such abundance of Divine gifts, both temporal and spiritual, that all the world and all the pleasures. all the joys, and all the wealth and all the distinctions that it can give, would appear petty to him and he couldn't care less for anything. If you count youselves among Ahmadies but are seeking death instead of eternal life and are engaged in the pursuit of vain honour which must pass away sooner or later and if you are hankering after worldly goods as if they are everything, instead of Divine favours, then what is the sense in being called Ahmadies. Allah does not look at labels. He sees the righteousness of hearts and treats men accordingly.

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In the verse فلنحيينه حيوة طيبة God, the Excellent, holds out the promise of a life of purity in this very life which will bear elements of eternity, far removed from any decay, a promise to men and women who practise virtue in a spirit of faithfulness... a great honour indeed in the eyes of their Lord, a genuine honour which will endure for ever and theirs will be a share in the treasures of Divine bounty to which worldly riches bear no comparison. This is a promise to those men and women who perform works of purity, remaining steadfast and firm in the path of faith. If anyone of you bends before the currents of fashion lending herself to exhibitionist ways and takes off the

veil and disdains contentment and humility, she does not partake of the Divine promise of clean life. The bare act of joining the Ahmadiyya Movement labelling ourselves as Ahmadi, even believing one to be Ahmadi, do not carry anyone very far. This would be an empty declaration, a claim that carries no credentials and is displeasing to God. It cannot win any one Divine favour. It is therefore meet that you should seek pure life and exert yourself well for it and find it, as you have been created to attain to the life that is led under the shadow of God and once you have found it, then believe me, you will find that life full of immeasurable bliss and beauty, goodness and grandeur, compared to which the life of those who expend all their efforts in wordly pursuits, never turning to God, never seeking closeness to Him, caring little for His pleasure, is not of the least consequence. You should therefore know yourselves and work hard to deserve the promise that God has made in the Holy Book, the great and glorious promise of a life overflowing with joy, a life full of light, a life that earns the bounteous forgiveness of God, a life of gifts, a life that holds out blessings a whole world could very well envy.

God says again:

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هدوا الى الطيب من القول و هدوا الى صراط الحميد

It means that those who qualify for the gift of holy life in terms of the decree of God, they shall be directed to purity of speech. to virtuous work schedule: their tongues will drip cleanliness and they will therefore deserve pure life, their deeds being wholesome and their ways enviable. Clearly therefore until one's speech and actions are purified, holy life remains beyond his reach. Some men and some women too do not watch their tongues and utter words that are far from wholesome. Some abandon the virtuous path and take to satanic ways. They cannot inherit the gift of holy life.

Watch Your Tongue

Allah has in this verse commanded watchfulness on one's

tongue : it should be so trained as to abstain from carrying tales. back-biting, humiliating others, degrading others, tall talk, vain-glorious blabbering. He has commanded us to cultivate a tongue given to plain, simple, true and unambiguous talk and this cannot be within a man's reach unless through the grace of God one is granted the necessary control.

و هدوا الى الطيب من القول

Allah alone directs and guides one to purity of speech, to deeds that are wholesome and to the way that is praiseworthy, making one an object of public envy; though in the heart of his hearts and being conscious of his weaknesses, after the grant of every gift, one feels that he has personally no innate vitality and it is indeed the bare truth—and feels no pride, for, he knows he has nothing to boast about, in full realization of the fact that all his blessings come to him through the grace of God and all that he received was through His mercy and that by himself he has no merit. This is the sense of humility, an attitude of surrender and of humbleness and which the Promised Messiah keeps calling us to—these are the paths that entrench one firmly in right guidance, making him deserving of holy life.

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In the Sura Hadid of the Holy Quran also the Divine word

المومنين والمومنات يسعى نورهم بين ايديهم وبايمانهم

means that when God is pleased to grant holy life to a man or a woman, He grants him or her a light of His own, This light has two qualities; it precedes the believer keeping the straight path constantly bright right before his eyes so that he cannot go astray and it also remains on one's right side disclosing to one new angles in respect of beliefs, new vistas of knowledge and new philosophical aspects and new ways towards the performance of good deeds. According to the Quranic idiom, right side augurs faithfulness, it augurs grace of God and His mercy. When in terms of the verse

و الذين جاهدوا فينا لنهدينهم سبلنا

Those who strive in Us We guide them towards our approaches, He is pleased to grant man of His grace, the gift ot holy life, He bestows on him or her a light as an added boon and when a person receives that light he never can take to the paths that lead to darkness, for the simple reason that the straight path that leads one to his gracious Creator, is ever before his eyes, fully illumined and there remains no chance of getting astray, even as an aircraft making for the airfield is shown at night the true outlay of the landing ground by means of light and a slight deflection could put it in jeopardy, in a similar way the unbounded graciousness of God has provided for man a light that keeps the straight course bright making him assume an attitude of humility, meekness and a zeal to expend himself in His way, in the hope of pure life and with a willingness to suffer self- annihilation, as its price. Then every day in his life is doubly blessed carrying for him everincreasing grace and qualifying him more and more for His bounty until the time comes when God and His angels greet him with welcome بشرى لكم اليوم and with the message "You lived in heaven in this world. Now that your end is near, come let us take you to the other heaven, so that life continues and this indeed is supreme beatitude".

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The danger-point

There is also a point of danger around. At times one falls a prey to hypocrisy, unaware that he was taking to double standards. He declares his readiness to make sacrifices but his deeds do not match his pretensions. He offers to go along but takes to insubordination and transgression and abandons obedience. He is even prepared professedly to risk every possession and his closest ones to please God. But when the time to give the due sacrifice comes, he can neither risk himself nor his own. He fails some times on account of children. At times he travels away from God on account of his brothers and sisters. In brief,

one is liable to stumble in a thousand pitfalls because he did not establish a true, sound and sincere tie with God.

Hypocrites, men or women, are believers in appearance only. They are not granted the light that keeps the way before one bright nor the right side illumined. They are denied the light that adds to spiritual insight and God-consciousness and bestows profound knowledge of the Divine and activates personal virtue. They are numbered among believers and hope to gain advantage on account of the formal but lifeless relationship they have with the faithful and will ask them to keep close to them لنقبس من نور كم wanting to partake of their light. God however says that when such people will ask for a share in the light of the illumined people, saying that though they earned no light personally but they be permitted to partake of the light of others on the plea that they bore them company in the worldy life, they will be told that the light could be acquired only in the temporal life "قيل ارجعوا وراءكم فالتمسوا نوراً" If then it be possible for you to turn back on your heels to the earthly life, do so, for light is to be had only in that state and since you did not gain light in that physical world, you cannot have it here."

Company of Virtuous

Company of the virtuous benefits only those who follow in the footsteps of the virtuous, who make ready to surrender themselves and theirs to God with the prayer in their hearts "O our compassionate and Gracious Lord, we are weak but in our hearts we feel an over-powering urge to come close to Thee, to win Thy pleasure and Thy light so that our lives may become heavenly".

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Those who joined the believers in hypocrisy, will be told in the hereafter that their term to gain light had expired, since because light is awarded on merit, through steadfastness in trials and tests, through self-sacrifice, through offers of worldly good, through the sacrifice of the closest ones, through sacrifice of sentiments, through obedience to each and every command given by the Creator. They will be told that they refused to

work in any of these fields where they could find light but, on the contrary, begged for light from their companions in a realm where hell had been assigned for reformation. They will be told that there was no light for them there and instead other means, which in Islamic terminology, have been named hell and torment, have been provided for their regeneration. God say فضرب بينهم بسور له باب that for the hypocrite the earthly life provides a chance; it is open to him to repent and seek forgiveness and work out an inner transformation and cultivate in his heart the spirit of sacrifice and self-denial, then an opening is provided to him in the shape of the door of Divine cover to enable him to join those who were granted light. There is a wall with this opening. On one side of it the mercy of God is in tumultous waves far bigger than the oceans carry and ظاهره من قبله العذاب on the other side is the Divine punishment appearing before man in hideous shape. In brief, in this world, the physical world, there is a wall separating the believer from the hypocrite but it has a gate which can be opened by means of forgiveness-seeking and through self-denial, self-sacrifice, hard effort, true Islamic attitude, through cultivation of love of the Holy Prophet (peace be on him and His blessings), with a firm resolve to follow in his steps

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To open the gate of the wall of hell, the wall that separates hell from heaven, one has to burn in fire, in the fire of God's anger for a long period of time and suffer great torment and pain, the mere thought of which could put one's hair on end. When a man goes through that punishment for a period, which is determined by the extent of the enormity of his sinfulness, and recovers spiritual health, the door is opened to him, for hell is not eternal. But who would want to and who can afford to live a life extending over a hundred or a thousand or a million years or even more, every moment of which he is facing the wrath of God with a fire burning inside him, so much so that it becomes unbearable even for a second—a life which can neither be called life nor death. Before that day comes, when

the light of others will be of no avail, we should, in response to Divine call, make endeavours to respect all the demands God has made on us through the Holy Quran and in order to please Him we should make the Holy Prophet's example our ideal. This world is fleeting but its evil can lead to a long spell in hell. We should never incline to exhibitionist ways, to show off and never humiliate the poor. Sisters should nourish sisterly mutual love and never hurt any one with tongue or hand, should take to ways of meakness, seeking every moment merciful Divine attention and live every moment of life in fear of God, active in works of virtue as much as Allah grants them the ability and then, if He so wills, He, in His compassion, at such small effort, might save one from torment. But if one forfeits His compassion because of his own drawbacks, then a painful chastisement is inevitable and we have already been warned.

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Allah says the hypocrites will claim that they were with Muslims الم نكن معكم and were known as believers and attributed themselves to Islam and will ask how come they were denied the light that was given to the faithful. They will be told that apparently, they, no doubt, formed part of Muslims but the material provided for the torment was their own handiwork and nobody else had to be blamed for that. For, one must reap what one sows. One who sinned and did not merit Divine forgiveness, and since the door of repentence was not opened to him, he will have to abide long in hell. "Why, in the earthly life, for the sake of ephemeral pleasures, you did not consider the heavy price you are paying now for passing joys. You had been told and very clearly told that the punishment of God is very severe. You had been warned that once His anger is inflammed no man can bear it even for a second. But you heard all this and disregarded, ignored and forgot it. You made your hell and your torment with your own hands. Now what can We do for you?

The true believers will say to the hypocrites "You were

no doubt among us but you were never with us. For, when we took to ways of humility you took to the path of Satan, the path of arrogance. When we were ready to lay down, in the way of God, ourselves and all that belonged to us, you preferred the goods and the wealth and the honours and relations and false joys and fleeting pleasures of this life to eternal life You have clearly prepared your hell with your own hands. How can anybody now save you from it?

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In respect of us, you had been expecting that the promises of Allah to us, relating to phsyical world and the hereafter, will never be made good and وارتبتم you were in doubt while the Quran that had been granted to you left no room for any doubt, but you paid scant attention to it and put it behind your backs. You believed you could not care less, to obtain any honour through Quran. You were of the view that you need not receive light of the Quran. You wallowed in doubts, and misgivings. You did not appreciate the truth that it was the word of God and your imperative duty to honour each one of its commandments; for, there is no way of getting to holy life without it and و غرتكم الامانى you preferred to be ruled by some of your selfish desires and Satan mesmerized you and you fell to the bait. Then the decree of Allah was executed. The faithful enjoyed heaven and pleasure of God in both the worlds, in the temporal as well as in the hereafter. Now what do you want of us and what would you have? For this life, the life in the hereafter, the life of purity, a holy life in the physical world is a must. It is acquired in the temporal world and runs as a perpetual stream. At that hour, you disregarded your commitment in a light-hearted manner and disregarded the realities; you were enchanted by the mirage: you undervalued gold and preferred gilt and you dedicated all your efforts to the temporal life, to temporary joys and passing pleasures. Now what can you expect here, in the life after-death for which you made no advance preparations"?

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A Passing Phaze

The present life is a passing phaze. One must depart from here today and now or a little later. Turn your attention therefore to the life that is everlasting. Remain on the lookout for the life where manifestation of God's anger and God's pleasure will be open and right before the view; when His anger will he beyond human endurance and where His grace and mercies will evoke from men the reponse "We had firm faith. We could not visualize the life of purity and the bliss God had Promised us. But we held God was the righteous Lord and true in His promise and believed that He will make good to us His word. We therefore accepted His call and today we are finding His Promises have been honoured in open and bright manifestation even as we saw and enjoyed in the material life through heavy veils thick with paddings, the lights and the glow and the expressions of grace. We were not deceived by the shimmer of low desires, though Satan exerted all his wits, But you listened to Satan when he asked you to let the child enjoy his sleep as he was still young and that when he grew he will take to prayers. You fell in step. You did not realize that the short relaxation you were allowing him could end in long-abiding pains and a lasting consignment to hell. The Satan pleaded that the child was still young and might be permitted to enjoy shows. You were taken in. You paid heed to the counsel of Satan and did not fetter the child with moral responsipilities that Ahmadi parents should concern themselves about and today your child is paying heavily. Satan whispered to you the advice that your property was earned by your sweat and that you should enjoy it and Allah had all powers and therefore did not need your goods. You also heard the angels telling you that Allah did not stand in need of your goods but that you have to spend these properties because you cannot attain to the heaven of His pleasure without doing so. You disregarded the call. Satan aproached you from your right hand and from your left hand; he came from your front and from your rear,

he approached from every angle and each attack he made from each angle, you fell before it. Now hell has many angles, burn therefore in this hell of innumerable pains and torments and hurl yourselves in these hardships. Perhaps after a time, lasting ten million years, or a billion years your souls may attain to a stage of cleanliness that should qualify you for admittance to the heaven of His pleasurc and then the door in this wall will be opened to you".

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But for the sake of this passing life, a life that extends to a few years, and for seeking its pleasures, who would bear such long torment? Watch your step now and here therefore so that you may not have to say "O believers انظرونا نقتبس من نور كم wait a while, we were among you, let us have a little light out of your light, for there is darkness all around. We know not to which direction to turn". And every step taken in that darkness will lead only to hell. Before that time comes, you should therefore provide for the safety of your person, of your own, of your children and your environment.

There is no fun in seeing movies, in taking to exhibitionist ways, in brow-beating the poor, the ignorant and the helpless for a short while and living high for a few days and then suffering in torment for aeons and aeons of time and going through pains beyond the reach of our imagination the mere thought of which should send tremors through the soul.

When we reflect and take a look at our failings, all we say is "Our Lord we have shortcomings. We are exerting ourselves but no exertion is possible without Thy grace, pray be gracious to us therefore and guide us aright in our efforts, making us worthy of holy life, ordain it for us and grant us the light that keeps the right path to it bright for us so that we may go higher and higher in spiritual grades and get closer and closer to Thee and so that we may not become like those who believed formally but passed their lives in the darkness of hypocrisy."

All these temptations are ephemeral, and have no special

joy in them, in this life; it is only a dirty inclination of the mind which can be very easily got rid of. Therefore, then, before that day, that hard day comes, before God tells you that the doors of His compassion have been bolted on you, and He has declared you unworthy of His light and Has found you unqualified for the love of the Holy Prophet, before that day dawns, beware and provide for yourselves. The Holy Quran has warned you. The Holy Prophet (blessings and peace be on him) devoted the whole of his life to this mission. He warned his own and others that he was a Prophet, the Seal of Prophets, commissioned to alert mankind and to put the fear of God in them so that they may make provisions to save themselves from His anger, His punishment and His hell, else they will have to see the day of repentence when repentence will be too late. He announced that if man, notwithstanding his weaknesses, bent himself before God with a clean intention and sincere heart and exerted himself in His way, the most-Forgiving God will overlook his faults and since His mercy extends over everything, He will take him under the shadow of His compassion and on that day the mere thought of which chills the heart, he will not be exposed to disgrace, he will not suffer torment and he will not be lodged in hell. On the contrary, such people will find favour with God and will receive rewards from their Grocious and Compassionate Lord Who will take them under the cover of His protective forgiveness. They will even forget their shortcomings, and will be held pure and clean and free from stigma, not only in the eyes of others but even in their own estimation. In this manner, as favourites of God and worthy of the love of the Holy Prophet (blessings and peace of God be on him) they will make for the heaven of God's pleasure.

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But one who does not pay heed to this warning today, who has a strain of hypocrisy in his make-up, who is only formally listed among believers, but his faith and belief and

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thoughts and ways and sentiments and deeds are unlike those of the believers, will be denied the mercy of God, the Lord of excellences, as he was denied His mercies here in this life and will not receive of His light as he did not partake of it here and was blind and sightless here, so shall he be in the life hereafter. He will not be granted eyes there and nor any sources of light will be provided for him nor will the gates of mercy be opened to him. Therefore give up all innovations, do your best to pattern your lives to the life of the Holy Prophet (blessings of Allah and peace be on him). You are permitted to acquire wordly wealth provided you do so under the commands of God and through legitimate means and provided you spend it in legitimate ways. In fact, in every such activity treasures of Divine Mercy lie embedded which you can acquire, provided your motives are pure. God has said that even the seemingly insignificant acts can qualify one for high rewards. Each one of you who is a mother or a mother-to-be has a paradise under her feet, so said Allah the Supreme. It means that if you be virtuous and part of virtue lies in bringing up well your children and your wards, never letting them indulge in worldly pleasures and unhealty amusements. If they be willing to offer sacrifices in the way of God and steadfast in the disciplines of Islam, whether they be your children or other relations, your station in paradise will be higher than theirs so that it could be said that paradise lay under a mother's feet. If you really care, make amends and win a place of honour in paradise and you certainly can, provided you do your duty. But if you fail to bring up well your children and your wards and indulge in worldliness and in earthly pleasures, forgetting God and His graces, then paradise will not be your place, still less under your feet. You and your children, except such as the grace of God especially favours in appreciation of their sacrifices, shall be cast in hell. For such people the torment there shall be double-fold : besides their personal agony, the sight of their children and wards sizzling in hell, will make them ill

at ease, it will be a hell within a hell. Those of you who are affectionate mothers cannot bear their child's sickness even for a night and stand by and make every sacrifice. Think hard then. Will not the sight of your children, boys and girls burning long in hell, not ignite an added fire in your hearts? One can repent on that day but one can do little more. Therefore take precautionary measures now, and take good care of your sons and your daughters.

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May God grant us the necessary strength and create such conditions as make us worthy of His mercies and may we never merit His anger. May He grant that we be worthy of partaking of His light and never meriting participation in the darkness of Satan. May we be recipients of everlasting holy life from the Fountain-head and source of all life and mercy and may we never recieve from Satan aught, for he has nothing that will survive as Allah says و ما عندهم تنفد و ما عندالله باق and whatever Satan has, is not lasting, is perishable and therefore may we never receive from Satan his gifts which carry short term and false pleasures and disqualify one for true and lasting happiness. May we enjoy favour in the sight of God and may we never have favour in the sight of Satan and may we be ever provoking his angry and hateful glances so that he may know that we are the servants of Allah and love God alone and are haters and enemies of Satan and have turned deaf ears to his call! May we be granted all this! May it please God that we abide in His heaven here and when we depart from here we abide in His heaven there, together with our children, our relations, our contacts and our wards, so that we may enjoy doubly the beatitude of paradise, on personal level and the spectacle of the powers of the Almighty and, at the same time, enjoy the shower of His graces on our children.

May we become really true believers! Amen!

Eng. A. G. Soofi

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Islamic Ethics: Basic Directives

A. G. Soofi

Life is a gift. It cannot be thrown away, nor can it be purchased. And we live but once. And just as we know not of its beginning, we know not when the flame will flicker out. Life has thus its responsibilities, the foremost being self-sustenance.

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And no man can live by himself and eke out a living, except when he is prepared to the primitive stage of savage life exposed to the cruelties of weather and whims of nature.

But that stage is burried in fossils and man is now in search of a better life, a happier term and wants a charter for the voyage in the uncharted realm of future.

Islam takes care of all the aspects of human life, man-and-God relationship, and the individual's purely personal life.

Man-to-man conduct is the social aspect of an individual's life and in every way the most important. No normal human being has the slightest excuse to withdraw from life or put an end to it. He has to live and live a useful life, useful to himself and to others. Since Islam is a mass religion, a religion that takes humunity as a single brotherhood, a vast family, the individual as a member of the great household, has to evolve a behavioural pattern that should be conducive to peaceful mutual relationship and contribute to the happiness of the individual himself, as well as of the rest of mankind. And so is a group or the society bound to act and react in a spirit of mutuality with peace and justice as the common interest of all.

The Khalifatul Masih II speaking at the Annual Meeting held in Qadian on Dec. 28, 1937, called the attention of the

community to the urgency of patterning their lives according to the ethics of Islam, so that the community could serve a base, a force and model society for the world revolution envisaged in the prophecies of the Promised Messiah. Unless a total change of outlook and behaviour pattern was accomphlished at mass level, academic activities and polemics could not take it very far, he warned.

Ethics of Conduct

The Holy Prophet Muhammad (blessings of God be on him and His peace) says,

"Behavioural pattern is the vessel of Faith".

Can milk be held without a container ? Ponder well the point. There can be a container but no milk. But there cannot be any milk except in a container. Virtuous behavioral pattern is the vessel of faith. He lies who claims to have the milk of faith with him but does not possess this container.

The Holy Prophet (peace and blessings be on him and his followers) says :

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"I have been commissioned to establish the consummate expression of ethical conduct."

Dealing with others

2. In respect of dealings (with men), he says :

"The highest point of faith is that people should enjoy peace through thee and receive no hurt and the loftiest degree of Islam is that people should be safe from thy tongue and thy hand."

Service of Islamic causes :

3. Speaking about national service, he observed :

"If one of you serves Islam for one hour without an idea of personal gain, it is far better for him than his worshipping Allah for forty days."

Lawful earning :

4. On the subject of lawful provisioning, he says :

"Worship of God has ten ingredients. Nine of these comprise lawful provisioning."

One part covers prayers, fasting, Hajj and Zakat-tax. Nine parts of worship are represented by lawful income. In other words if you observe prayers and fasting and pilgrimage and pay the Zakat-tax, but you crook in business, you add to one part of milk nine-fold impurity and cancel out the whole mass of worshipfulness. Or, if you are weighing out a one-cent worth article, you tip the balance slightly. By this small act of carelessness you add to one part of your lawful earning tenfold filth and lose the credit of a whole life devotion. For, observance of fasting and prayers covers only one tenth of the duties of worship, the balance of nine ingredients is covered by involvement in lawful provisioning activity. How persuasively the Holy Prophet urges alertness and industriousness in these words :

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"When you are engaged in worldly pursuit then work so hard and so energetically as if you would never die and live eternally."

That is, when one is at work, his attitude should not bespeak of disinterestedness in worldly activity, "for tomorrow we die". On the contrary, the Holy Prophet, counsels that one should engross himself in secular activity applying himself so seriously as if he had no idea at all of death.

But in the realm of faith, he advised an attitude of fear, fear of death the next morning.

One has to attain to these two points, one of alertness and alacity as if there was no thought of death in his mind, and the other point of fear, God's fear, to such an extent that one had no hope of living any longer.

Fellow-feeling & Sadaqa

On concern for human welfare, the Holy Prophet said :

Sadaqa (charity) is obligatory on every Muslim. If one pleads poverty and therefore inability to make a contribution in the shape of money—there are some people who say they cannot afford to give any cash subscription and instead ask for financial assistance on grounds of poverty.....in respect of such members the Holy Prophet said that they should participate in community projects by working manually. The most such individuals can say is they have no money to give but they cannot say they have no hands. The Holy Prophet (peace and blessings of Allah be on him and his) in this manner made Sadaqa (charity) obligatory not only on the well-to-do but also on the poor—one who could afford to make financial contributions should pay in cash and one who had no money to contribute, should put in manual work. Manual work was therefore made part of the New Scheme agenda. If, however, one who is also disabled physically, he should only pray. That will be as good as his share of *sadaqa*.

Cleanliness

The Holy Prophet says :

"Cleanliness is part of faith" :

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He further says :

"Toss out of your homes the table-cloth (the napkin) that is greased, for, it is impure and dirty and a source of germs and disease-promoting."

Truthfulness

Speaking on truthfulness the Holy Prophet said :

"O people, shun lying and understand well that lying is not permissible in any shape or form, neither seriously nor even for fun. Don't make even false promises to your children."

Working for a living

One must work to earn his livelihood. It is a part of Islam. Once the Companions waited on the Holy Prophet (peace and blessings be on him and his) and spoke of a person who was absorbed in worship and prayer day and night and asked if he was not the finest specimen of a Muslim. Prophets have a very engaging way of communicating. The Holy Prophet asked if the man was so deeply involved in worshipfulness, then how could he manage to sustain himself. The companions told him that he lived on public charity. The Holy Prophet answered back that in that case those who contributed to his upkeep were far better Muslims than him.

It is related in *Hadith* books that one day the Holy Prophet (peace and blessings be on him and his ever and evermore) was sitting in company with his associates, when a tall and well-built youth passed by hurrying to attend to some of his business. Some of the companions passed a harsh remark deprecating the young man's preoccupation with worldly pursuits and remarked that if his youthful days were devoted to religious work that would have been a lot better for him. The Holy Prophet (blessings of Allah and peace be on him) expressed his astonishment over their remark and observed that if a person was pushing hard so that he could look after his wife, he was working his way to God and if he was pushing hard to eke out livelihood for his children, he was working in the way of Gad, but if he was pushing hard so that he might attract public applause for his physical prowess, he was working for the devil.

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Taking care of Property

Islam is very emphatic on the care and upkeep of properties. The Prophet (peace and blessings of Allah be on him) has said that one who squndered off his property was a person of little worth and unfit to merit the blessing of God.

How to establish Islamic cultural pattern

In order to create an Islamic atmosphere breathing Islamic

cultural values, it is necessary to adopt certain measures :

1. A change should be worked out in the thinking of the Ahmadiyya Community as the first step. They should know that proclaiming merely the credo of Islam, "there is no God but Allah" does not make a man a Muslim and an Ahmadi, nor even just believing in the Holy Prophet (peace and blessings of Allah be on him) or in the Promised Messiah (peace be on him). This is not all. On the contrary, in order to perfect faith, a hundred and one facts, have to be absorbed, facts relating to civic life, to culture, to economics and to polity. Until all the links are there and firm, one is not a believer in the true sense of the word. It is the duty of the learned (Ulema and the missionaries) to change the public thought pattern and to impress on the members the full significance of their commitment and to create among them the feeling that, for the revival of the *Sunnah* and the *Shariah*, they will have to face a kind of death and that they should be prepared for that.

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2. In order to achieve this revolution, it is necessary to infuse in the members a spirit of decision and a resolve to offer fullest co-operation and obedience without regard to the price that might have to be paid. For these matters are the concern of the organization and even if one item is dropped out, there will be nothing but chaos. As an instance, our *Shariah* sets a standard for articles offered for sale and forbids sale of inferior quality goods. If we make this injunction obligatory on our businessmen, and forbid the community to patronize the defaulter, we cannot enforce the measure if some protestant voices are raised against the step ?

It will be our duty, under the circumstances, to remonstrate with those who are disposed to take counsel and to call upon those who are not so disposed to either change their attitude and stay on in the community or get out.

It will thus be necessary to use a measure of force in the enforcement of the *Shariah* (the Law) without regard to its impact on individuals.

Some might get mixed up in the matter of faith or receive a jolt. The *Ulema* (the learned in faith) have justified use of force in case of those who respond to force only and they call it part of polity. We should, I feel, have recourse to force, in enforcing *Shariah* wherever called for and to the extent it is permissible. When a person comes over to us and offers the oath of commitment and hands himself over to us, it logically means that we have a right to put pressure on him, if he disregards a command. Since he is a part of us, if he earns a bad name, we share the blame and his weakness creates a sensitive spot in our organization. Employment of pressure on him is not improper. He joined us of his own free will and gave us the right to force him to go along.

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But if anyone is not agreeable to this, he is free to walk out of the Jamaat (the organization).

Revival of *Shariah* (the law of Islam) has two aspects. One concerns governments, the other the organization. What concerns Government is like the command to cut off the hands of the thief or the teaching of Islam relating to murder——— it is not always necessary to hang a murderer; his close relatives have been authorized to see the death sentence executed or to grant pardon. Since these commands are the concern of the Islamic state, we cannot enforce them now.

There are however certain aspects of the *Shariah* with which the government does not concern itself, though they are within the domain of civil administration and polity. As an instance there is our judicial board in Qadian. Government does not meddle with it, as it has left such cases as do not constitute cognizable offences for concerned parties to settle between themselves.

It is our duty hence to establish in practice such aspects of the Islamic law where we are left free to exercise our judgement as we please, without any governmental hinderance or interference. For, if we fail to establish such parts of the Islamic *Shariah* (law) as we freely can, it will certainly mean that we are paying scant respect to it.

Listen, everyone of you has today, willingly and free

from any pressure and force, pledged in utter disregard of hardship and pain, for the love of God and for the revival of the *Shariah* of the Holy Prophet, to give your daughters and other womenfolk of the family, their due shares in the estate as fixed by Allah and His Prophet.

Since you made this pledge as a community, bear in mind therefore that in case of default you are liable to social boycott or to be penalized in any other way we chose to act and if any one is not prepared to take it, he will have to be excommunicated.

Another thing I want to point out, though its disregard is not on a general scale, is due care for the rights of woman and due respect for their feelings.

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Personal Integrity

The third command which receives scant attention concerns integrity. The community should, in this behalf, give a firm undertaking to see that every Ahmadi is trustworthy and incapable of committing a breach of trust.

Dignity of Labour

I also want to draw the attention of the members to a fourth directive, the one relating to service of mankind. You should learn to work with your hands and take personal pains in keeping your village clean. The commands of the Holy Prophet (peace and blessings be on him) relating to cleanliness can be fully implemented only when every one of us, both young and old, feels no hesitation in working with his own hands and keeps engaged in maintaining cleanliness. In fact wherever in a village Ahmadies are in a majority, their localities should be so manifestly clean in comparison that a stranger visiting the place should at once feel that he was in an Anmadiyya center.

Judicial Tribunals

The fifth point I wanted to bring up for your notice is that none of the legal issues between Ahmadi parties should be

referred to courts except such as the law requires of us to refer to courts. All causes between Ahmadi parties should be referred for judication in terms of the *Shariah*. Every community center should constitute a tribunal to decide disputes.

We certainly cannot assume functions that pertain to government, to secular sovereignty. But wherever we have the choice, we should start exercizing control forthwith, so that people may come to feel that leaving those aspects of life which God took away and handed over to the British, the Ahmadiyya Community has, in all other departments of life, truly established a new heaven and a new earth. And each one of us, wherever he be, should be looked upon as one not in the twentieth century, following in the footsteps of the British and seeking to imitate the western pattern of life, but a citizen of Medina of the times of the Holy Prophet Muhammad (peace and blessings of Allah be on him).

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Concluding, the Khalifatul Masih said, "As the way of the world is, when a man learns well one lesson, the teacher gives him the next lesson. I am sure when you have learnt this lesson, God the most High will roll out under your feet governments and kingdoms of the world.

> "Since you enforced the laws of Islam in the fields where secular authority was not necessary, come now, I hand over to you temporal sovereignty so that the few laws of Islam that remain to be implemented, may as well be enforced and thus the four walls of the Islamic cultural edifice be completed," *so will run the Divine ordinance.*

'If therefore you start working out my instructions, God, the Excellent, will hand over governments to you and governments that will be reluctant to cooperate with Him, shall be destroyed. He will command His angels to overthrow those powers and give over their reins to them who are enforcing Islam in the land.

"Do what you can, therefore, in this behalf and take it that the rest will be accomplished by the hand of God and you will experience the manifestation of Divine powers the way the Holy Prophet Muhammad experienced them".

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Observations of the Promised Messiah

Piety—A Basic Virtue

God is not pleased with mere physical aspects, nor with one's nationality. He has constantly His eye on peity. The most honoured among you is only the most pious. The claim to being Sayyed, Mughal, Pathan or Sheikh, is a false story. Pride on tribal greatness is absurd. After death all tribes fade away. God does not take tribal badges into acount. None can qualify for salvation simply on the ground of his high family status. The Holy Prophet (blessings and peace be on him) told his daughter Fatima not to pride on her being the Prophet's daughter.

God does not regard tribal claims. All ranks are granted by Him on the merit of *taqwa* (righteousness). These tribes and nationalities are for public identification and administrative purposes. They have no line to God. Through *taqwa* (piety) one starts loving God and taqwa alone qualifies one for eminence in rank. (Alhakm Aug. 24, 1902)

Alladin's lamp can be every body's gift

Friday Sermon delivered by the Khalifatul Masih II on June 2, 1950 at Rabwah.

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I have repeatedly drawn the attention of the members of the Community to the fact that unless they make up their minds resolutely to carry out the mission that has been handed to us, most expeditiously and in the best possible manner, they can never discharge their responsibilities with due care. The mere assumption that if we resolve to do so we can meet our obligations does not bring about the slightest change. For, no change can take place by wishing alone, one has to resolve and at the same time to take practical measures to effect a change. The Promised Messiah (peace be on him) related the story of a wealthy man who had a big kitchen where many needy persons were served free meals daily. But it was plagued with the big evil of utter mismanagement. Personally he could not care less. His employees were dishonest and given to misappropriation. They would make purchases at much heavy cost and turn up with short supplies. The executives would divert part of supplies to their domestic use. The cooks also nibbled at stores, passed on a part to their own relatives and otherwise wasted a good bit. The store rooms were kept unlocked and overnight dogs and jackals would eat up and destroy foodstock. The result was that the master of the house ran into heavy debt and after 20 years of mismanagement, was told that he was financially broke. Since he was by nature a generous man, he did not relish the idea of shutting down the kitchen. He was at the same time deeply concerned about his indebtedness. He called a conference of his friends. People are generally disinclined to take the blame upon themselves. They all, in one voice, said that since the store-room was kept unlocked, dogs and

jackals played havoc with foodstock overnight and large quantities of foodstuffs were destroyed in that manner and suggested, that by keeping the store-room properly locked, a lot of savings could be made. The proprietor ordered the doors of the store-room to be kept locked.

This is one of the stories and in fables even dogs and jackals are supposed to speak. When after nightfall, dogs and jackals found the store-room locked up they raised a big hue and cry. Suddenly an old-timer a dog or a jackal—came up and asked the reason for all the fuss. The members of his species told him that the store-room had been put under lock and key and that they did not know where to look for food since that was the only place where all the dogs and jackals of the area found their grub. The old timer scolded them for wasting their breath in making unnecessary lamentations and said that they should not despair at all, for the plain reason that the man who saw his house being robbed for twenty years right under his nose and did not bother a bit, could never be depended upon to have his store-room locked up.

The fable points up the difference between wishfulness and resolution. The dogs and jackals made a big squeal when they felt they would run out of food-supplies if the Master of the house resolved to lock up the store-house. The old-timer among them knew better—the owner of the house would never make up his mind, he observed.

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The upshot is that if members of our community are not inclined to make up their minds, then nothing can be achieved. If, however, they resolve upon a course of action, then they can accomplish the toughest job in a short period of time.

Among the stories of our childhood days the fable of Alladin's lamp was very popular. Alladin was a poor man. He got hold of a lamp and whenever he would give it a rubb-

ing, a genii would appear who would do his bidding in a short span of moments. If he would ask him to build a palace, he would build one readily. In childhood, we used to believe in the truth of the fable of the lamp but when we grew up we knew it was a fiction and a figment of imagination. Again when we travelled from youth to age, we learnt that there truly was an Alladin's lamp. But that lamp is not fed on oil. On the contrary, it is the lamp of determination and resolve and whomso Allah grants that lamp, he sets it to work and since resolve and determination are attributes of God, as God the Supreme says "Kun" (be) and things start coming up, exactly in the same manner, under Him and in conformity to the principles set by Him, and through implementation of His commands and prayers addressed to Him, and by seeking His help, when a man says "Kun" (be), things start looking up.

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Make it Easy

The Holy Prophet (blessings of God be on him and his people) said, "Make it (religion) easy and do not make it hard (for the people) and tell of cheerful things and do not create among them feelings of revulsion (against faith)."

Letter from America

My Most Wonderful Vision

Have you ever had the experience of crossing a parched, barren, unending desert of fast winds and dry sands where not a twig of vegitation is in sight nor a drop of water nor draft of cool air; where there is no provision for bird or beast and life has no chance of survival?

I have.

And then have you had the pleasant surprise of suddenly coming upon a green valley of towering trees, cedars and spruce, waterfalls cascading down the mountain slopes to the meadows where cattle browse and to fields where crops smile and to flower-beds where birds chirp and children frolick and the breeze is sweet with the smell of rose and pine?

I have.

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It was in America, in that vast spiritual wilderness where body has every want satiated and soul gasps for breath, I suddenly lighted upon a little garden, garden of faith that a handful of dedicated souls were nurturing with their time, money and prayers, with a joy and willingness that only the warmth of truth could inspire.

There was the grey-bearded Muhammad Bashir of Chicago. A convert to Islam from the early thirties, he had been active in mission work for many years. I remember his simple and short address at the annual convention held in Cleveland in 1963. Every word rang with sincerity born of conviction. "We have been in the field ever since we received and accepted the message of Islam", he said. "Many come but few stay and those who stay become part of us. Still we have not many members to

boast and have not done much but we are keeping the Sunday classes and our Friday prayers regular. We try to live as good Muslims. Pray for us brethren".

Then there was the aged Wali Karim of Dayton. As he grew in years, he grew in faith. He furnishes the instance of the single spark that sets a whole area ablaze. He was living in retirement and felt it wont be long before he will be called ta His Maker. He made a big decision, the biggest in his life. He offered land for the site of the Mosque, the first in Dayton, Ohio, and money for construction work. When he ran out of cash he borrowed $ 1000 to make good his promise.

86-years old Abdul Qadir tottering under the weight of years, looked like needing a haircut and lacking a couple of dollars to have the crop trimmed, offered one thousand dollars when the construction work started. Owing to shortage of funds Major Abdul Hamid, area missionary, feared work might have to be suspended and made an appeal for generous donations. Abdul Qadir offered the whole of his life-saving—dollars five thousand. Muhammad Qasim, Abdul Haq, Amatul Ilahi, Razia, Shafiq, Latifa all moved in with whole-hearted willingness to contribute to the House of God.

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Then there was Muhsana and her husband Saud of Detriot, making study and practice of the disciplines of Islam, work schedule of their lives. One morning Saud came to tell of a dream he had: he saw a colleague holding aloft a white flag displaying the Alhamdulillah sign splashed across it in bold letters. He was hurrying and there were a number of small children in train. Saud decided to have the flag and ran for it and grabbed it and then was reciting Alhamdulillah aloud and weeping but he said "his tears were tears of joy". He wanted to know the meaning of the dream. He was told that he had been gifted with the spirit of surrender (Islam) in truth. He was also asked to enquire about his colleague who might have passed or about to meet his end. The wife (Muhsana) said it could as well

apply to Saud.

In two months Saud passed away following a sudden seizure while at work in the Club. His wife accepted the decree of God with wonderful patience. All the bereaved lady had to say with bedewed eyes, was "I am going to have a long talk with God one of these days" I guess she had her talk. I am sure the answers is there and one of great hope holding out a future of unexpected felicity.

Youngmen and young women of Philadelphia,—Zachariya, Abdul Aziz, Ibn Salam, Sarwar Rashir, Jalil, Ramzan, Haritha and Khalil with elderly Abdur Rahman, President of the mission, form another enthusiastic group ever on the lookout for opportunities to project Islam and have built up a strong vibration center of the faith in the city.

In Washington, the deeply involved Rashid Taha—her whole life is centered in Islam—never misses *Tahajjud*. When Rashida and Amin returned from England after their visit with the Khalifatul Masih II, Rashida had a new light in her eyes and Amin felt like a million dollars. Then there is Fatima, a new convert who says she found true fulfilment in Islam and has made the mosque her home. And Necima quiet but ever active, one of the early converts, sets the pace in patterning life to the Islamic cultural charter.

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Pittsburgh community is, in many respects, the strongest stronghold of Islam in picturesque Pennsylvania. Warm-hearted, dedicated, men and women, Shahecd, Aliyya, Abdul Aziz, Hamida, Abul Kalam and wife, Subhan and Salim and Muhammad Murtaza, live as a closely—knit brotherhood and the mosque they built with their own hands is the only place where their hearts find peace and rest.

Then there is the stalwart Amir Ali of Youngstown, the sole entrepreneuer planning to build a mosque—he has already reserved a site for it.

Baltimore is another center in the heart of Maryland where Kareema Karim and Abdur Rahman can be seen

deeply engrossed in the study of the Holy Quran, in its philosophical content and spiritual treasures. Then there are Yahya and Ayesha, new but enthusiastic converts to Islam, anxious to learn every detail of Islamic injuctions and to implement it as readily. It makes one feel good to be in the company of these seekers. They stand for truth and the whole truth and would make any sacrifice to defend it, uphold it and practise it.

Khalil Mahmud and his wife Zakiyya and Abid Hanif and his wife Saliha with their teaming children have long kept the standard of Islam aloft in Boston. They are the ones who are committed and know Islam has been their salvation and would love to share it with their people.

Lateefa Hafeez and Kamile Hafeez and Habiba Kalloo and Munira Afzal of Cleveland are another group that would be an asset to any enterprize. They are doing their part in a wonderful manner.

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There are many many more wonderful people who well represent the Ameriean converts to Islam. There is Dr. Osama and his wife Fatima of Detroit. Both went to the Hedjaz for Hajj and then participated in the annual gethering at Rabwah. When they returned home they had a lot to tell their fellow—Americans of what they saw and experienced of the spirit of brotherhood that keeps members close to one another and knits strangers in kinship. Again there are Wahab and Mujiba and Zafar of Detroit, devoted to Islam with a warmth and deep-felt faith that shines in their faces. So are Ali Riza and Mubarak and Hanif & Nafia of Milwaukee. Then there is the aged couple Ahmad Said and his wife Walia of Williamantic, Connecticut. All they want to know is how to go along with the current of Islam and with a loyalty and love that may well be called old - fashioned.

It gives a feeling of pleasure to remember having been associated in the cause of Islam with Muhammad Sadiq and Mariyam of Newyark, Bashir Afzal, Jamila and Rashida of

Montclaire and Saeeda and Lateef of Teaneck, New Jersey, and Mustafa Daleel, all travelling a hunderd miles to keep Friday prayers and Sunday meetings going in the New York Mission.

Washington, D. C. A. G. Scofi

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Observation of the Promised Messiah

The Singular Book

I deliberated over the word "Quran". It dawned on me that this blessed word embodied the prophecy that this Quran is the only worth studying book. At one time it will be still more so when other books will be added, besides it, to the course of studies. At that hour, in order to protect the honour of Islam and to smash up falsehood, this alone will repay study and other books will merit total disregard. The word *Furqan* carries identical meaning—that is, this book alone will decide between truth and falsehood and no work of *Hadith* or any other book will come up to its standing and authoritativeness. Therefore give up every other book and study the book of God day and night."

(*Alhakm* Oct. 19, 1900)

Book Review _____

Ethico Religious concepts in the Quran

Toshihiko Izutsu, Mcgill University Press, $ 9.00
3458 Redpath St : Montreal
25, Canada.

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The Quran, as the code, and the Holy Prophet, as the exampler—teacher, made of savage Arabs, civilizers of contemporary mankind. That was over 1300 years ago. Then Muslims generations of the nineteenth & twentieth centuries more or less share the moral morass of the pre—Islamic six century Arab. The Quran has remained with them intact and whole but they wove around it a web of imaginary tales in the midst of which its spirit was asphixiated.

The contemporary world of states founded on nationalism and tribal aspirations are in search of means of survival and therefore of resurgence. The phenominal rise of Islam in modern history compels a scrious study of the Holy Quran, the source of inspiration to the early Arab. Mcgill University of Montreal (Canada) has set up an Islamic studies Center to evaluate and communicate the message of the formative and conquering period of Islam. Professor Toshihiko's work is a remarkable piece of literature. His approach to his subject, the semantic study of Islamic teaching on moral ethics, is simple and direct and, coincidentally, identical with the recommendation the Promised Messiah made to his contemporary critics, namely, the Quran itself is the key to its treasures.

Professor Toshihiko has, in his work, undertaken to contribute a study to the semantic structure of value—words of the Holy Book in the field of moral ethics and has admirably

succeeded in the task set before him and has made a worthy effort which should stimulate interest in Islam in concerned and enlightened circles. It is refreshing to note that coming from a Japanese scholar, the work is a high compliment to the qualities of both the Book (the Quran) and its carrier (the Prophet); its honesty and directness compel admiration as against the twisted and misrepresenting writings of Western Scholars on Islam and its Holy Founder.

A. G. Soofi

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Hadith

Beauty of Islam

The Holy Prophet—peace and blessings of God be on him and his people, observed : "When a servant of God (man) becomes a Muslim and his Islam starts wearing beautiful on him, God wards off him all the evil he had brought on himself and after that begins the repayment of good, from ten to seven hundred-fold and of evil in a measure equal to it, except if Allah overlooks it". Reported by Abu Said Khudri (*Bukhari*).

Marks of a Hypocrite

The Holy Prophet (peace and blessings of Allah be on him and his followers) said, "There are four features, if they be found in somebody he is a consummate hypocrite—and whoever has any one of these habits, he carries a streak of hypocrisy until he gets rid of it; when he is entrusted (with something he commits a breach and when he makes a statement, he perjures himself, and when he makes a promise, he breaks it and when he quarrels he uses abusive language." Reported by Abdullah bin Amr (*Bukhari*).

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AND ON
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